



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

From lofty rocky walls  
 Swift leaps the glowing flood ;  
 Then in the valley spreads it gently  
 O'er the rocks in cloudy billows—  
 Billows ever kindly welcomed—  
 Veils its murmur as it wanders  
 Downward to the waiting deep.

Cliffs projecting  
 Oft oppose it :  
 Angry foaming  
 Downwards moves it,  
 Step by step.

Now in smoother channels  
 Through a flowery meadow winds it,  
 Till, within the lake reflected,  
 Gaze entranced the constellations.

Wind is the loving  
 Wooer of the waters ;  
 Wind together blendeth  
 The all-foaming billows.

Soul of Man,  
 How like the water !  
 Fate of Man,  
 How like the wind !

---

## BOOK NOTICES.

*Norse Mythology* ; or The Religion of Our Forefathers, containing all the Myths of the Eddas, systematized and interpreted. With an Introduction, Vocabulary, and Index. By R. B. Anderson, A. M., Professor of the Scandinavian Languages in the University of Wisconsin, Author of "America Not Discovered by Columbus," "*Den norske Maalsag*," &c. Chicago : S. C. Griggs & Co. London : Trübner & Co. 1875. (St. Louis : Gray, Bak r, & Co.).

A scientific work on the Mythology of Eddas has for a long time been a desideratum among persons unacquainted with Danish and

German. The present work undertakes to meet the need. It is written with first-hand knowledge of the subject, with more than sufficient enthusiasm, and with a boldness and sledge-hammeriness that would not ill become Thor himself. Prof. Anderson is a Norwegian, and like an old-time Viking, does with might whatever his hand finds to do.

It is a most ungracious task to call attention to faults in a work in which there is so much that we are glad to see placed within reach of the public. The free citizens of America ought to be thankful to Prof. Anderson for bringing them face to face with the foundations of their political existence, which are so overgrown by the civilizations of Greece and Rome as to have well-nigh been lost sight of; and literary men ought to thank him for helping to bring into our feeble-growing, feeling-analyzing, subjective literature, that element of objectivity and heroic strength which is so characteristic of all that comes from the Northland. At the same time, one cannot help feeling that the literary part of Prof. Anderson's work might have been much better done—and that the author himself, had he taken time, could have done it much better. His enthusiasm prevents him from being a scientific expositor, and makes him a propagandist. He feels himself in fact an apostle of the *œsir*, sent forth to turn men of taste away from worshipping the gods of Greece, who had not sense enough to live in a climate where clothes were absolutely necessary, and to lead them to the æsthetic truth as it is in the heroes of Valhalla, drinking mead from the skulls of their enemies. It is this spirit of propagandism that is the source of all the short-comings in Prof. Anderson's book, of its long-windedness, crudeness, and frequent irrelevancy.

Of the first 115 pages, a full hundred might have been spared with great advantage both to the book and to its author's reputation. The whole introduction is crude, and in many places badly written. Chapter V., for example, begins with the dreadful Yankeeism: "*Considerable* has been said on this subject." In the body of the book we miss what is all-important as preliminary to any attempt to interpret the Norse myths, viz: a discussion of the origin and age of the songs of the Edda, and the conditions of society in which they were produced. The very fact that so many names in the Norse mythology are significant, renders interpretation indeed easy, but at the same time comparatively worthless; for so long as the name of a mythic personage remains in that condition, he is a mere abstraction or poetic fiction—as are, for example, many of the names in Hesiod's *Theogony*, which never attained any permanency. Prof. Anderson has not endeavored to draw any line between unconscious myths and conscious mythologizing, of which latter there is a great deal even in the elder Edda. His book simply reports, without criticism, the myths

as they stand; but often fails to interpret those that most need interpretation. For example, we are told, upon page 177, that "Mundilfare was father of the sun and moon;" but not a hint of interpretation is added. Now it *would* be interesting to know something about Mundilfare, and how he came to have such a brilliant progeny. A reference to a brief article in the first volume of Kuhn's *Zeitschrift*, (p. 473), would have enabled the author to give us a little information.

We are very glad to see Prof. Anderson's book; it is a contribution where contributions are much needed. It is pleasant reading, and will doubtless be widely read, with much profit to many readers. At the same time, with his information and enthusiasm, he can, and doubtless will, do much better. When he prepares a second edition, he will, no doubt, give us a much more polished and scientific work, and avoid wandering into regions, like that of the plastic arts, in which he is evidently a stranger.

T. D.

*The Physical Basis of Immortality.* By Antoinette Brown Blackwell. New York: G. P. Putnam's Sons. 1876. Price, \$1 50. For sale by Gray, Baker, & Co., 407 North Fourth Street, St. Louis, Mo.

The author of this volume shows a genuine appreciation of the true issue of to-day, when she states it to be the question of *the nature and duration of personal life*. "Between Professor Tyndall and his friends on the one side," she remarks, "and the Christian community on the other, the really vital point at issue concerns the Personality or Impersonality of Uncreated Being—the Ultimate; science has not proved that this Ultimate is Conscious and Infinite Intelligence. The religious man knows that if he cannot cling to a Personal God, he must equally let go his firm and assured hold upon an immortal consciousness for himself." Mrs. Blackwell occupies several chapters in considering chemical theories; correlation of forces and the changes of form in nature; the atom as unit of matter; force and extension as the essential conditions of matter; force, extension, and sentient force as essential conditions of mind; the relation of extension to force—as two phases of one unity, force being active, and extension passive. She regards an atom as a centre of many activities—as a group of interdependent conditions. Force and extension condition each other, and motion is the resultant. Rest is an impossibility. The "mind-atom" has "sentient force and intention" as well as force and extension. "Thought is a voluntary, sometimes an involuntary, train of past perceptions or conceptions, related either capriciously or according to the necessary laws of legitimate thinking." "Consciousness is individualized; it is the all-embracing sentient nature, within which arises every fresh experience, several moods of experience being often present at the same time." These sentient moods are limit-

ed in number by physical conditions—one excluding another or involving another in necessary succession. "Sentient moods are convertible among themselves." "The laws of things and the laws of thought are one."

The present work claims to have gathered evidence which to the mind of its authoress is as strong as demonstration, that the "mind-atom" is immortal; but acknowledges that the demonstration is not complete; it is only a probable inference. "What more probable than that, co-acting with its ever changing organism, the mind-unit is able to steadily provide itself with allies which shall outlast the perishable form with which it is temporarily associated? Still this is but tracing possible analogies. It all very possibly, very probably, may be; we cannot say positively that it actually is. But we can as I think assume without a shadow of doubt, from sufficient evidence of an affirmative character, that there is an indestructible atomic identity for every ultimate atom; that in minds, physical and mental properties inhere together in mutual dependence. In what way consciousness will associate itself with coöperative energies in the future, when and in what state we have been in the past, must, at present be matter of surmise. But that life, in all orders of being, has a physical basis through which it can ally itself to a willingly coöperative universe, is not left to any contingency."

One cannot but regret that the earnest woman who has pursued her path for twenty-five years through these mazes of physical science, had not given a moiety of her time to the philosophic thinkers who have viewed the question from the standpoint of pure thought. She has sought her alphabet in matter wherewith to spell out the solution of mind, as though atoms were the absolute elements of the universe. Had she tried to find the alphabet in psychology, it is quite possible that she would have spelled out the solvent word in a less problematic form.

For us who are conscious beings, and who start therefore from conscious thought, the problem is to find mental equivalents for material phenomena. Therefore the first truly scientific step is to derive and establish the functions of mind—to ascertain its elements or simplest terms, and reduce its empire to equivalents corresponding to them. Starting from consciousness it is evident that mind lies nearest to us and matter the farthest off. Hence, after settling our philosophy of mind, we may go out and endeavor to find equivalents in the realm of matter. [See *J. Sp. Phil.*, Vol. VI., p. 2.] Kant is the chief founder of modern methods in this research. His clear exposition of time and space and of their relation to phenomena and to noumena, although not by any means the last word to be said on the subject, has at least rendered unnecessary any further speculations on the atomic nature of the soul, if indeed he has not settled the question against the atomic nature of matter itself even.

A preliminary investigation is necessary—on the question whether there is or can be in the nature of things any permanent individuality whatever. If this should be answered affirmatively, the answer will also indicate whether this is conscious or unconscious being. It will moreover indicate whether many beings participate or only One Being participates in this eternal consciousness. After this preliminary research into the nature of the problem, one may inquire profitably into the relations held by chemism, organism, and human life, to immortality. Then it is profitable to become minutely acquainted with the data of science. But to discuss these data in such reference before such preliminary investigation, is like attempting to measure the earth and the stars before establishing and tabulating any geometrical formulæ wherewith to work out the solutions. One should not forget that in traveling over the bridge which shall connect mind and matter, man at least starts *from* mind (consciousness) and arrives (if he arrives at all) at insensate matter as the more remote and undiscovered country.

EDITOR.

*Shakespeare's Romeo und Julia.* Von Eduard v. Hartmann. Leipzig. J. F. Hartknoch.

No one must expect to find in this little pamphlet of 38 large printed pages, anything like an essay on or an analysis of the characters of Shakespeare's great drama. The only question which Dr. Hartmann raises and proceeds to answer negatively in his pamphlet is, "whether the drama of *Romeo and Juliet* is really the dramatic *Cantica Canticorum* of love; the exhaustive, poetical expression of this world-moving power of love; the erotic model poem not only for its own but for all time. Is the love between Romeo and Juliet the deep love of the heart and soul, which is the ideal of Teutonic peoples, especially of our German mode of thought and feeling, or is it not rather the excitation of a fancy-wreathed sensual glow, peculiar to a more hot-blooded and easy-going people, from whom Shakespeare borrowed his fable? Can the poem of the great Briton satisfy our modern German feeling as the representation of the ideal of our love, or shall we not rather be compelled to acknowledge here a characteristic foreign and somewhat repugnant to us, the cause of which might be found in a greater profundity and polish in our modern views concerning the nature of love, as compared with those of the days of the Elisabethan age? These few words sufficiently characterize the scope of Dr. Hartmann's criticism. One incidental observation, however, we cannot bring ourselves to pass over. Many critics, especially German, have thought it a fine stroke on the part of Shakespeare, that he should have represented Romeo as having a sweetheart, Rosalind, before he fell in love with Juliet. Dr. Hartmann, on the one hand agrees to this; but adds that Shakespeare has made nothing of that fine psy-

chological and physiological circumstance, since he paints Romeo's love for Rosalind as of the same kind with that he subsequently makes Romeo exhibit for Juliet. His love in either case is, to speak it coarsely, that of a dreamy booby, ready to fall in love with any woman—a duplicate of Beaumarchais' Figaro. I, for my part, never could see any fine art in the bit of Rosalind episode with which Shakespeare opens his drama—though generally his openings show special artistic taste. It always jarred upon my feelings, and I think that if Dr. Hartmann would rid himself of his notion in favor of keeping up the Rosalind episode, and if he would look upon Juliet as Romeo's first, youthful love, their whole love the first passionate, almost exclusively sensual—because never thinking of anything else—love, he would change his view of Shakespeare's sweet work, and would not urge that Romeo, having exhausted his first love in Rosalind, should now woo Juliet in ordinary every-day fashion, and that his courtship be received by her with the demure timidity of a German *Mädchen*.

A. E. K.

*Zur Reform des Höheren Schulwesens*, von Edward von Hartmann.  
Berlin. Carl Duncker's Verlag. 1875.

In this work Dr. Hartmann discusses the same question that has for some years past excited more than usual exchange of opinion also in this country, the kind of education to which our higher classes of schools and colleges ought to be devoted. The school system of Germany is so different from ours, and the schools are named and classified in a manner so peculiar, that a sketch of Dr. Hartmann's proposed reforms in the schools of Germany would be unintelligible to an American reader without a previous detailed description of that system, for which we have no room here. In a general way we may state, however, that Dr. Hartmann is, as a whole, strongly in favor of giving education a more practical character, abandoning useless branches, and substituting for them studies in natural science, &c. He also strongly protests against too many school hours per day, as being ruinous to the health of the children. Four hours he considers amply sufficient. In regard to the vexed question as to the study of the ancient languages, Dr. Hartmann strongly advocates the substitution of Greek for Latin in all schools where Latin is taught. Let the few, he says, who want to learn Latin for practical use in life, learn it like any other special study; but in public schools the study of Greek is far preferable, as being not only the most philosophical and practical of all languages, but also that one of the ancient languages which most resembles ours (the German) in its structure.

A. E. K.

*Ueber das Princip des Realismus*, von J. H. v. Kirchmann. Leipzig. 1875.

This is the first published of a monthly series of philosophical essays or lectures prepared and delivered before the Philosophical Society of Berlin, of which Mr. Kirchmann is president. The main part of the work is devoted to a criticism of Hartmann's "Philosophy of the Unconscious," to which we shall probably have occasion to refer at length hereafter.

A. E. K.

I. *R. Museo D'Istruzione e di Educazione: Discorso del Professore G. Dalla Vedova*. Roma: Collegio Romano, No. 216.

II. *Giornale del Museo D'Istruzione e di Educazione*. Anno 1. Num. 1. Roma, 15 Novembre, 1875.

III. *Giornale*, &c. [Same as above.] Num. 2. Decembre, 1875.

On the nineteenth of June, 1875, was inaugurated the Royal Museum of Instruction and Education of the "*Collegio Romano*." Profr. G. Dalla Vedova, the director of this museum, delivered the inaugural address, setting forth the objects and aims of the new institution.

One of the most important results of this museum, is the publication of a monthly journal of Education, of which two numbers have come to hand. We shall notice the contents of this new journal from time to time. The Editor desires to exchange with American Educational Journals, and to receive educational treatises for the Library of the Royal Museum. These can be sent direct to the above address, or (better), through the Bureau of Education at Washington.—[ED.]

---

## BOOKS RECEIVED.

Bacon versus Shakespeare: A Plea for the Defendant. By Thomas D. King. Montreal and Rouse's Point, N. Y.: Lovell Printing and Publishing Co. 1875.

1, *Loi Generale de L'Evolution de L'Humanite*. Introduction au Livre de L'Autonomie de la Personne Humaine. Par Le Professeur Emile Acolas. Paris: Garnier Freres, Libraires-Editeurs, 6, Rue des Saints-Peres. 1876.

2. *L'Economie Politique et le Droit*. By same author.

3. *La Philosophie de L'Histoire et le Droit*. By same author.

4. *L'Anthropologie et le Droit*. By same author.

*Zwei briefe ueber Verursachung und Freiheit im Willen gerichtet an John Stuart Mill*. Mit einem Anhang ueber die Existenz des Stoffes und unsere Begriffe des unendlichen Raumes. Von Rowland G. Hazard. Im Auftrage des Verfassers aus dem Englischen uebersetzt. New York: B. Westermann & Co. Leipzig: In commission bei Bernhard Hermann. 1875.